



PUBLISHER

MUDITA PUBLICATION

ADDRESS:

CHEMBUR, MUMBAI

EMAIL

ayurlog33@gmail.com

WEBSITE

www.ayurlog.com

Management of *Gridhrasi* through *Panchkarma*

Lokendra Solanki*¹, Minaj Kulkarni ²

1. Assistant Professor,
2. Professor and HOD,

Department of Panchakarma, *Mandsaur Institute*
of Ayurved Education and Research, Mandsaur, 458001, MP

*Corresponding author: dr.lokendra123@gmail.com, 6265252715

Abstract

Gridhrasi is a frequently encountered problem in the present era produced commonly due to the altered way of living. Severe pain radiating from the back to one or both lower limbs is the hallmark of sciatica. It is well accepted worldwide. Another pain-dominant lifestyle disorder is sciatica, or *gridhrasi*, in which the pain radiates from the back, or *Sphik Pradesh*, to the foot. Sciatica and *Gridhrasi* in *Ayurveda* can be associated based on the symptoms. *Gridhrasi* is a part of *Vataja Nanatmaja vyadhi* and is regarded by Acharya Charaka as a *maharoga*, but *Sushruta*, the father of surgery has described all the details about the disease One of the most prevalent *Vata* illnesses, In the working population, the prevalence of sciatica is 3.8%, while it is 7.9% in the nonworking population..Intervention aims to rectify the underlying functional imbalance in order to restore harmony in *ayurveda* .Restoring the exacerbated *vata* ,*vata kapha* to equilibrium and consequently health is the main goal of *ayurveda* therapy for *gridhrasi*.

Keywords:

Gridhrasi, *Shamana Chikitsa*, *Sodhanchikitsa* , *Panchkarma*

INTRODUCTION:

The word 'Gridhrasi' itself suggests the gait of the patient which is similar to *Gridhra* (vulture) due to pain. There are fewer than eighty varieties of *Nanatmaja Vata vyadhi* though, occasionally there is *kaphanubandha*. *Gridhasi* is a *Vatavyadhi* caused by *vata and vata kapha stambha* (stiffness), *rukata*, *Muhuspandana* (twitching) in the following areas: Uru (thigh), Janu (knee), Jangha (calf), Pada (foot), *Kati* (waist), and *Prishtha* (low back). and *spandana* are the sign & Symptoms told in the classics, as a symptoms pertaining to the *gridhasi*. The modern lifestyle has given rise to a number of health-related issues. A growing number of musculoskeletal conditions include sciatica.^{1,2} Sciatica's signs and symptoms can be associated with *Gridhasi* in *Ayurveda* which is considered as *Shoolpradhan Vatavayadhi*. Acharya Sushruta further stated that *Siravedhan* works wonders as an emergency management strategy to attain positive outcomes for disorders that are not promptly alleviated by *Snehana or Lepamadi* measures.

Nidana (etiology) of Gridhrasi :

The differences between *vataprakopakaranas*, such as *Gridhrasi*, *Pakshaghata*, etc., are only caused by the *samprativishesha* of vitiated dosha. While the origins of *Vata vyadhi* are explicitly stated in *Charaka* and *Bhavaprakasha*. the causes are not as well-explained in *Sushruta Samhita*, *AstangaSangraha*, and *Astanga Hridaya*, among other texts. Nonetheless, these writings provide the conditions that

induced the *Vata dosha*. Given that *Gridhrasi* is classified as a *nanatmaja* type of *Vata* sickness, *vata's* stimulating elements may also be its causes. Furthermore, the precise causes of *Vata Vyadhi*, namely *dhatu kshaya* and *avarana*, have also been documented in *Charaka Samhita*, *AstangaSangraha*, and *Ashtanga Hridaya*.^{1,2,3}

Charaka Samhita, *Madhavakara*, *Bhavaprakasha*, *Yogaratanakara*, *Sharagadhara* and *Vangasena* have been mentioned two types of *Gridhrasi*, *Vataja* and *Vata kaphaja*.

According to *Charaka*, the symptoms of *Gridhrasi* are as follows.¹

In *Vataja* type – *Ruk* (Pain), *Toda* (Pricking sensation), *Stambha* (Stiffness), *Muhuspandanam* (Tingling sensations)

In *Vata-Kaphaja* type– *Tandra* (Stupor), *Gaurava* (Heaviness), *Arochaka* (Anorexia)

Samprapati :³

Name	Dushti
<i>Nidana</i>	<i>Vata Prakopa</i>
<i>Dosha</i>	<i>Kapha, vyana, apanavata</i>
<i>dushya</i>	<i>Rasa, rakta, asthi, majja, sira, kandara, snayu</i>
<i>agni</i>	<i>Dhatwagni, jathragni</i>
<i>udhabhavasthana</i>	<i>pakwashya</i>
<i>sancharasthana</i>	<i>rasanyes</i>
<i>adhithana</i>	<i>Pristha, kati, sphik</i>

<i>srotas</i>	<i>Rasa, rakta, mansa, medo, asthi, andmajjavhasrotas</i>
<i>vyakta</i>	<i>Adhosakthi-uru, janujangla and pada</i>
<i>rupa</i>	<i>Ruk, toda, stambhaarochaka, suptata, tandra, gaurava.</i>

Management of *Gridhrasi* (Sciatica) :

Different kinds of treatment for *Gridhrasi* are documented in Ayurvedic scriptures.^{1,2,4.}

1. *Nidana Parivarjana* (Avoid the causative factors)
2. *Snehana* (Oleation therapy)
3. *Swedana* (Sweating therapy)
4. *Virechana* (Purgation therapy)
5. *Basti Karma* (Medicated enema therapy)
6. *Raktamokshana* (Bloodletting)
7. *Shamana* (Palliative therapy)

1. *Nidana Parivarjana* (Avoid the causative factors):

As the name suggests, the '*Nidana*' stands for 'the causative factors' which produce the disease and To surrender is what "*paravarjana*" signifies. Analyzing the underlying cause is the primary method of an Ayurvedic treatment. of disease. *Nidanaparivarjana* stops the further progression of disease, by restricting vitiation of *Doshas*

The *Vata prakopaka Hetus* found in different *Samhitas* are listed below.

Rukshahara (Dry food), *Sheetahara* (Cold food), *Alpahara* (Diet below the requirement), *LaghuAhara* (Light diet), *Kashayarasapradhana* (Diet with astringent tastes), *Katurasapradhana* (Diet with pungent tastes), *Tiktarasapradhana* (Diet with bitter tastes), *Ativyayam* (Excessive exercise), *Ratrijagarana* (Staying awake at night)

2. *Snehana* (Oleation therapy):

Snehana or oleation therapy is used externally and internally in case of *Gridhrasi*. Externally *Ways to execute snehana is as follows: Abhyanga, Pizhichhil, Avagaha, Parisheka* etc. If the *Kapha Dosha* is involved *Snehana Chikitsa* should be limited in the pathophysiology, as in the case of *Vatakaphaja Gridhrasi*, as this treatment tends to make things worse. the imbalance of *Kapha Dosha*.

3. *Swedana* (Sweating therapy):

Gridhrasi's hallmark symptoms include *shula* (pain) and *stambha* (stiffness) in the lower limbs, which are best managed by *Sweden Chikitsa*. By aiding in the cleaning of the *Srotasor* the correction of the *Margavarana*, *Swedana* also contributes to the liquefaction of the *Dosha*. Of the several *Swedana* treatments, *Avagaha Sweda, Pizhiccil, Nadisweda, Patrapinda Sweda, Pinda Sweda, and Upanaha Sweda* may be effectively carried out in *Gridhrasi* patients; however, *Valuka Sweda* is a preferable alternative in *Vatakaphaja Gridhrasi* for obvious reasons.

4. **Virechana (Purgation therapy):**

Virechana has an important role in *Gridhrasi*. The action of *Virechana* is not only limited to particular site, it has effects on the whole body. In *Vata Vyadhi*, *Charaka Samhita* has mentioned *Mridu Virechana*. Oral administration of *Eranda Sneha* (castor oil) along with milk is ideal for the *Virechana* purpose.

5. **Basti Karma (Medicated enema therapy):**

Pakwashaya is the primary location of *Vata Dosha*. It is true that in *Gridhrasi*, *Vyana Vata* is vitiated. *Basti* is therefore particularly beneficial for calming *Vata*. Furthermore, *Basti Chikitsa* is exalted as *Vata's* "*Ardha Chikitsa*". Based on these facts, *basti* is the most significant *Panchakarma* for treating *Gridhrasi*. Apart from *Basti*, no other *Chikitsa* possesses the ability to subdue and control the power of *Vata*. *Niruha Basti*: The greatest options are *Eradamuladi Niruha* and *Dashamuladi Niruha*.

Anuvasanabasti: It is advantageous to perform *Anuvasana Basti* with *Vatahara Tailas*, such as *Bala Taila*, *Mulaka Taila*, *Ksheerabala Taila*, *Prasarani Taila*, etc. conducted on *Gridhrasi* patients, however *Valuka Sweda* is a superior choice in *Vatakaphaja Gridhrasi* for obvious reasons.

6. **Raktamokshana (Blood letting):**

It is a therapeutic blood cleansing and purification therapy. The term originates from two words: "*Rakta*," meaning blood,

and "*Mokshana*," meaning to depart. Hence, the meaning of *Raktamokshana* is to release the blood. In order to lower the amount of hazardous elements in the blood, the blood is evacuated from the body.

Various methods given in *Ayurvedic* classics, are the use of *Shringa* (Horn application), *Jalauka* (Leech application), *Alabu* (Gourd), *Prachhana* (Scarification) and *Siravyadha* (Venipuncture). For *Gridhrasi Charaka* explained *Siravyadha* at the site of *Antara-Kandara-Gulpha* and *Acharya Sushruta* and *Vagbhatta* indicated *Siravyadha* at the location of the knee joint, four *Angula* above or four *Angula* below.

7. *Shamana* (Trauma-Reduction): This therapy is given for the *Shamana* of vitiated *Dosha*. They are in the form of *Aaushadhi* and *Ahara*.

Shaman Aushadhi–

These are the internal medicines to cure the disease. There are several medicinal formulations mentioned in different classics in the context of *Chikitsa*.

Choorna: *Ajamodaadi Churna*, *Abhayaadi Churna*, *Krishnadi Churna*, *Rasnaadi Churna*.

Kalka and Lep: *Maha Nimba Kalka*, *Rasona Kalka*, *Swalpa Rasona*, *VaataharaPradeh*

Kashay and Arishta: *PanchamoolaKashay*, *Maha RasnaadiKashay*, *Eradamoola*

Kashay, *Dashamoola Kashay*, *Balarishtha*, *Dashamoolarishtha*.

Ghruta and Taila: *Chagaalyadhya Ghruta, Bala Taila, Eranda Taila, Vajigandhadi Taila, Saindhavaadya Taila Guggulu and Rasayogas: Rasna Guggulu, Trayodasanga Guggulu, Yogaraaja Guggulu, Mahayogaraaja Guggulu, Pathyaadi Guggulu, Vataari Rasa, Vatagajankusa Rasa, Vatarakshasa Rasa*

SADHYASADHYATA :

Gridhrasi's individual prognosis has not been specified. One may say that even with diligent treatment, *Gridhrasi*, in which the vitiated vata is seated in *majjadhatu*, or *Gridhrasi* associated with *khuddavata, angasosha, and stambha*, may or may not be treated. However, this ailment is treatable if it affects a strong individual, is recent in onset, and has no concomitant medical conditions. According to Sushruta, a *vatavyadhi* patient may experience consequences such as *adhmana* (tenderness) organs.

Discussion :

It may be concluded that *Gridhrasi* can be equated with the condition Sciatica syndrome in modern parlance, which occurs because of spinal nerve irritation and is characterized by pain in the distribution of sciatic nerve which begins from buttock and radiates downwards to the posterior aspect of thigh, calf and to the outer border of foot.

Modern science have so many treatments like Conservative treatment Epidural steroid Injection, Peri-radicular infiltration, Surgical

treatment which are used in sciatica but there are complications in modern science.

So The therapy method of Ayurveda is far superior. The major ways to treat any ailment are through *Nidana Parivarjana, Sodhana Chikitsa (including Swedana, Virechana, Basti, Raktamokshana, etc.)*, and *Shamana Chikitsa*. While *Shamana* is necessary to remove any remaining *Dosha* following the *Shodhana* treatment, *Sodhana* is suggested for *Bahu-dosha*.

Internal *Snehana* (*Ghruta, Taila/Oil*) having *Snigdha Guna* undergoes digestion and gets absorbed through blood and reaches the *Sukshma Rasayani* by its *Sukshma guna* and nourishes *Dhatu* & pacifies vitiated *Vata Dosha*.

External *Snehana* (*Abhyanga* or *Massage* with medicated oil) directly acts on muscles and makes them strong and *Swedana* is *Sandhichestakar* (improvises the movements of joints), *Srotoshuddhikar* (clears up the micro channels), *Agni Deepaka*, and *Kaphavatanirodhan* (antagonist of *Kapha*). It decreases *Stambha* (stiffness). Heat administration by *Swedana* may produce hypo analgesic effect by diverted stimuli. In *Vatakaphaja Gridhrasi, margavaranajanya Samprapti* is present *swedana*, by doing *srotoshuddhi*, this obstruction is relieved

In *Gridhrasi, Vata* specifically *Apana and Vyana Vayu Dushti* is found. *Basti* stays at *Pakwashaya*, where it then initiates action. *Vayu's* natural home is *Pakwashaya*. *Vata* that is vitiated is subdued by *Basti* through its *Prakruta Sthana*, which also naturally

subdues Vata that is present in other regions of the body.

Basti removes *Malasanghata* and thus maintains the *Anulomagati* of *Apana Vayu* which helps to pacify the symptoms of *Gridhrasi*.

Basti Chikitsa decreases the ketoacid and pyruvic acid levels due to which Vit. B synthesis increases. This Vit. B restricts the demyelination process of the nerves and helps in regeneration. One theory proposes that the *Virya of Basti Dravyas* spreads through A.N.S. and expels out vitiated *Doshas* from the body. This signifies its action on the nervous system. This undoubtedly proves the efficacy of *Basti* therapy in the management of *Gridhrasi*.

CONCLUSION :

Gridhrasi is a painful condition and so far there is no established therapy. *Gridhrasi* can be equated with Sciatica in modern medicine. *Abhyanga* with medicated oil followed by *swedana* may be used as first line of treatment for both type of *Gridhrasi*. *Agnikarma* and *Raktamokshana* may be useful in severe painful condition and in

chronic (degenerative) condition. *Basti* therapy may be better choice for the management of *Gridhrasi*. *Nidana parivarjan* may stop the further progression of disease. It may be concluded that various treatment modalities present in *Ayurveda* vary according to condition of disease present.

References:

1. Priyavat Sharma, Charak Samhita Chikita Sthana 7th Edition Vol 2, Varanasi, Chaukhambha Orientalia, India, 2005 Page No.467
2. Vd. Jadvi Trikamji, Susruta Samhita Of Susruta Sutra Sthana, Reprint Edition, Varanasi, Chaukhambha Sanskrit Sansthan, India 2010, Page No. 144
3. PV Sharma, Nidana Sthana, Vatvyadhi Nidanaadhyaya, Susuruta Samhita, Reprinted, Varanasi, Chaukhambhavisva Bharati, India, 2005 Page No. 15
4. Vridhha Sushruta, Acharya Sushruta, Nagarjuna, Chandrat, Sushruta Samhita, Sutrasthana, With Commentary Nibandhsangraha Of Dalhanacharya, Edited By Acharya Yadavaji Trikamji, Reprint, Varanasi, Chaukhambha Surbharti Prakashan, Page No .160

Conflict of Interest: None

Source of funding: Nil

Cite this article: <https://www.ayurlog.com/index.php/ayurlog/article/view/1220>

MANAGEMENT OF *GRIDHRASI* THROUGH *PANCHKARMA*

LOKENDRA SOLANKI, MINAJ KULKARNI

Ayurlog: National Journal of Research in Ayurved Science- 2024; (12) (03): 01-06